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- b. Environmental Concerns
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Reconciliation Process

Introduction

For the Native Hawaiian people this reconciliation was a challenge. Assistant Interior Secretary John Berry and the Justice Department's Mark Van Norman, director for the Office of Tribal Justice, concluded their week visitation of outer islands before holding their formal hearings on the island of Oahu. Eighty percent of State of Hawai'i's population reside on Oahu and 3,000 of the 6,000 Department of Hawaiian Homesland leasees also reside on Oahu.

Mark Van Norman at a Civil Rights Commission meeting in 1998 mention that Hawaii has many sovereignty groups and difference of opinions on sovereignty. In their week day visits to the different islands Mark and John interacted with native Hawaiians with 50% plus blood quantum and non indigenous people. People who sent in a request to be on the round table also submitted their testimony beforehand. A public comment session to follow the round table discussion. At first, each person had three minutes for their public comments, the rules changed to two minutes. The intended government to government only model in this reconciliation process seemed perplexing, or having instruments of voodoo politics to many people in the audience.

Problem for Native Hawaiians

This process puts the Department of Hawaiian Homeland leasees with 50% blood quantum in jeopardy. The original intent of the federal hearings were to reconcile the native Hawaiian and their land issues. It is of general opinions, that the 1893 overthrow of the Hawaiian Kingdom all citizens were affected therefore, the total population of Hawaii were also considered in the reconciliation process. Two distinct groups indigenous and non indigenous combined participated in the reconciliation process. This paper will compare both groups in the area of land and culture issues. In question are existing deeds that reads 'subject to native tenants' or common law. The second problem that's in question are lands, does this process remove rights and ceded lands from the State of Hawaii trust responsibilities, for example national parks use? At the state level will Judge Richardsons court (natural law) receive policy recognition by John Berry? The common law gives native tenants gathering rights for example fishing, herb gathering etc. Was this a fair hearing process? In a case study cited by Dr. Naleen N. Andrade, one out of every five native Hawaiian women are depressed, hardly fits, 100 plus years of trusteeship of neglect and abuse.

References Applied

To understand the reconciliation process, I used both Theodor W. Adorno "Aesthetic Theory" to understand the western process and Herman Pi'ikea Clark "Ho'okumu Hou, The Reassertion of Native Hawaiian Culture In Visual Art." to understand native Hawaiian culture values. Both authors gave rise to the understanding of western and native Hawaiian culture in the art form. According to Adorno, art means "If for the sake of a higher social truth art wants more than the experience that is accessible to it and that it can form, that experience becomes less, and the objective truth that it posits as its measure collapses as a fiction that patches over the fissure between subject and object." 260 On the otherhand, Clark states "The Hawaiian language possesses no word in its vocabulary for "art" as it is understood in the west" and "As with many of the cultures of the world, no object was made in traditional Hawaiian society for aesthetic

purposes.” To determine what ‘apology’ means in different cultures, Nicholas Tavuchis “Mea Culpa” text will be used to understand the reconciliation process. The second text used for experience, art and nature was Thomas M. Alexander “John Dewey’s Theory of Art, Experience, and Nature.” For the whole experience in Hawaiian culture E.S. Craighill Handy & Mary Kawena Pukui “The Polynesian Family Systems in Ka-’U, Hawaii” was used. The land area this researcher used the South Point of Big Island as the concentration land based focus for ceded lands, family culture values, national security, and environmental concerns.

Public Comment Rules

My participation in the reconciliation process was on the public comment. At first, the time limit was three minutes and it was changed to two minutes, explanation given, for more diverse views. Excepting the change in rules, I used philosopher R. Buckminster Fuller “trimtab” to factor in native Hawaiian issues. Although the federal delegates commanded respect, their time rules severed greetings, and cultural values for proper introductions. Our native culture calls for protocol acknowledgment of who we are (genealogy) and our true birth place. At the open mike, I cited quotes from her majesty, Queen Lili’uokalani for a new horizon approach and written works by other authors. The delegates representing the federal government wanted participants on the public comment to raise a point not yet discussed or to add to the panelist presentations. For the native people this is an insult, although, intended to further the the federal delegate process many people were pushed away from participating and intense arguments occurred. As one person said, “the whole process was not pono.

First public comment session

“...this relic of barbarism--the Queen was rather portly, of medium height and plainly dressed...with a full round face, broad across the cheeks, thick lips, rather dull expression, and a countenance indicative of a severe temper and strong determination. She was darker than the ordinary native, showing evident traces of negro blood” ---Lt. Lucien Young, U.S.N.

(Dougherty, inside cover)

I presented my genealogy, and commented on Dr. Andrade testimony and question the validity of her research or her intent to be more specific. To say “one out of every five women are depressed” meant to whittle away at the female voices for the reconciliation process. Feeling betrayed, many women thoughts and feelings were disqualified for eternity within that moment of dialogue. See attachment on Prince Kuhio and women suffrage in Hawaii. I then said, the test case that should be used for this hearing ought to be the “Massie” case. This case tells the truth on racism and justice for Hawaiians and United States treatment of native Hawaiian people. “To characterize our native Hawaiian community the fact is, yes, we are at risk” is what I responded.

My Dad and His Birth Place

My dad, although he is living on his birth place, for him life has always been difficult. Before my father, his dad was plagued by Castle, Cook, and Rice corporation, I often wondered how he and my grandmother managed to survive their horrid treatment and still remain on Mahele 2 land.

People were treated like domesticated animals after the overthrow of the Hawaiian Kingdom.

During World War II my dad came home only to find the military had declared Marshal law on his birth place. Recently, I took my girl friend Marie an anthropologist major to visit my dad. She asked my dad to identify the plants growing around the Queens house in Maunawili. Often my family is used to explain things to Anthropologist such as Paul Cleghorn, he too use my dad to identify certain trees and sites in the Maunawili area. The ahupua'a system is highly practiced in our family.

Second public comment session

“...I Lili'uokalani, by the Grace of God and under the Constitution of the Kingdom, Queen, do hereby solemnly protest against, any and all acts done against myself and the constitutional Government of the Hawaiian Kingdom by certain persons claiming to have established a provisional government of and for his Kingdom...

That I yield to the superior force of the United states of America, whose minister plenipotentiary, His Excellence John L. Steven's, has caused United States troops to be landed at Honolulu and declared that he would support the said provisional government.

Now, to avoid any collision of armed forces and perhaps loss of life, I do under this protest, and impelled by said force, yield my authority until such time as the Government of the United States shall, upon the facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiian Islands."

--Queen Lili'uokalani

A quote from Queen Lili'uokalani, and I stated that from 1984 births each year after 1999 we have approximate 6,000 new native Hawaiians qualified to add their name to the Hawaiian Homes waiting list. The State of Hawaii program Department of Hawaiian Homeland is referred to as a 'dying race' by federal representatives and others. My dad attended Waimanalo School, he was beaten for speaking Hawaiian or as oftenly described as utterances. I also, attended Waimanalo school and I too had a negative experience. I asked my intermediate teacher a question on sentence structure. He said, "why do you want to know about adjectives?" I replied, I'm going to college. He said, because you are Hawaiian my only purpose in life was to have babies for the 'dying race.' In high school the situation was the same, we weren't allowed to attend English writing classes. My grand neice and nephew attends Blanch Pope School in Waimanalo. Most recently, I attended hearings for the "Native Hawaiian Education Reauthorization Act" S. 1767. I heard a teacher and a principal from Waimanalo from public school testimony thanking the federal delegates for their past support for educational resources for all children of Hawai'i. Their continued efforts or reasoning was based on violence in schools and the continued need for punitive measures, I was appalled. I remember Principal Goto black listing Hawaiian- Catholic male children and many are dead today.

Third public comment

I had an opportunity to read a rewrite of a mele to raise the consciousness of what legislatures, educators, and William Hyde Rice understanding for Hawaiian culture back in October 8, 1968. Mr. Rice and Department of Education University of Hawaii intent on rewriting the culture meleles and chants. The native Hawaiian meleles according to Mr. Rice is vulgar (Marxist) and not fit for the tourist industry. I also stated that the stewardship for native culture is in question, native Hawaiian practitioners are disregarded or described as being deceased in the literary preservation of the Hawaiian culture.

My First Exposure to GIS System

I also, mention that I studied under Mits Ueyhara, a lawyer who graduated from the Harvard University. He taught me the Japanese way of sumani life and the importance of Hawaiian community 5(f) ceded lands in 1974. In 1979, I walked across O' Kanaloa Kohe Malamalama during a religious access of the island. I did this to describe the mets and bounds in relation to navigational sites and the amount of military ordinance scattered throughout the island. Secondly, to describe the ancient sites to my Kahuna Sam Lono for the Makahiki season. I understand the relationship of our ancient sites and how it relates to mapping. In 1983, I read about GIS systems from an Alaskan Native magazine in Mits office. I earned a Bachelor of Arts degree 1993 in Geography specializing in Cartography and Remote Sensing because of Mr. Ueyhara and his teachings. He painstakingly inventoried the ceded and DHHL acreage by pouring over maps for many years. To this date he has not been compensated for his work. I also showed the federal delegates a military map of ceded lands.

Hawaiian Entrepreneur Training

I spoke with Beadie Dawson, after her speech and told her about the Hawaiian organizations, Bishop Estates, DHHL, Alu Like and OHA combined sponsored a 3 week live-in 1983 workshop on small business plan. Our teachers were Gene Ward and Dr. George Kanahele. Myself and 23 others participated, however, it was clear upon our graduation the bankers were not going to

participate in loaning Hawaiians small business loans because we don't own our land and were a business risk. For example, OHA has a loan packet at First Hawaiian, we do not qualified for those loans, why? DHHL own the land therefore they have the power and the authority to cancel the loans. Loan canceling is more of a normal practice for DHHL. I did take the opportunity to bring this to the attention of Rowena Akana Chairperson for OHA at the reconciliation hearings.

Native Housing Needs

The highest problem on homesteads are dilapidated houses and overcrowding . Dilapidated conditions exist because of the take over of the carpenter industry soon after 1959 statehood. We always had outsiders, intentionally, build our homes with cheap materials. The type of materials you would use to build chicken coops, or pig sheds.

The second day public comment

I quoted from a letter written to her Majesty dated on September 2, 1897 by James Robertson (see attachment). The international ideals seemed to dominate the hearings, as one person explained the domestic laws and international laws already had a relationship with the United States. In reading the 1848 Texas annexation and what transpired there after, I hope this reconciliation process intent does not include domestic laws as a means that are commonly known as the "back door."

syndrom. Surely concern with terrorism, this reconciliation process ought not to be intertwine with native Hawaiian issues, economic transaction, national security and foreign affairs.

Although foreign investments are a great concern for the missionary descendants it would be mean spirited on the part of the delegates to create roads of economic pleasure on native Hawaiian poverty.

Disclaimer

Written document disclaimer, I have written this testimony for the mere purpose of being on record, and not as a document for final research. Given the deadline, of January 7, 2000 this

paper is unedited, however, should one question my statements, documentation is available. Being the fact that the reconciliation process began with poor leadership, lack of communication and two days of handmaid oppression hearings at the East West Center during finals week for University Students at Manoa, this document is in draft form. Was this process to hear the people or disregard the people's voice? This reconciliation process establishes many flaws, and cause for relational damage between the United States, the people of Hawaii and this Hawaiian resident of homestead with 50% plus blood quantum, under the congressional laws. Sadly, this process will have a negative effect on many generations to come.

Self-determination Prevails

Although this process determines policy for environmental conditions, the native Hawaiian people will continue to live in poverty, have ill health, and native women will continue to carry the burden of the dying race. We all have the liberty to marry outside and have done so since the inception of Hawaiian Homes Commission Act of 1921 (HHCA). Congress afforded the native Hawaiian people this freedom by creating a 50% blood quantum as a means to measure the dying race conditions.

Another comment

I want to state that in early childhood one grew up in housing authority projects where my mother for lack of money had two homebirths only to be evicted soon after birthing her last child. My family then moved to Hawaiian homestead, and now I am presently a DHHL leasee, in addition, I lived in Hauula for 14 years during my waiting period. Therefore, I lived in Hawaiian communities for most of my life. The relationship I want to establish with the Department of Interior-authority, is to stop city-state abuses. For example, stop catteling native Hawaiian women and their children and settle or "rehabilitate" native people on native lands and treat us as people not domesticated animals. If resources can be made available for native Hawaiians create

policies to reflect native use of resources, for I have \$18.000 in student loans due to lack of accountability and protection of funds.

Blame Not

For all of our native problems, I hold no blame to the citizens of the United States. For native problems aroused from the evils of a few mean spirited men and women who influenced the executive branch, judicial courts, congress, US military, plantation peasants, to do absolute harm to our people. Even as I write this paper the mean spirited conditions are still in effect on the native people, specifically native women and children. I thank the delegates for the opportunity to speak about things that are assumed cause for depression. I find this liberating when one can write freely and participate in this democratic process.

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